1:Wilson E-5 (1934-1938) 1951 FN17 Ngonde FN17
Nyakyusa

£25,500 was earned by Nyakyusa migrant labourers and those employed in the district.[1] Earnings from employment are thus probably about equal to the total earnings from the sale of produce.

Within the district Nyakyusa men are employed in Government service as clerks, hospital orderlies, agricultural inspectors, and as labourers on roads and buildings. They are employed also as house servants by Europeans, as labourers on the twelve European-owned estates in the district, and as shop assistants and servants by Indian traders. There is also a little employment of Nyakyusa by Nyakyusa in agricultural work. Traditionally chiefs, being responsible for hoeing the fields of many wives, sometimes employed poor men to hoe for them, rewarding them after two hoeing seasons with a heifer or bull, but the extent of such employment was, in the old days, small and confined to the chiefs. Nowadays it has been considerably extended, rich men employing others to hoe or, less commonly, to plough for them, and paying them in stock or cash. A few monogamists also employ young boys to assist their wives in fetching wood and water.

Most Nyakyusa men now take paid employment at one time or another. Of a small sample of seventy-nine men, seventy-six (96 per cent) had been in paid employment. There was, however, a marked difference between the work histories of young and old, and between pagan and Christian. Of the pagan men over middle age, the majority of those who worked had not done so willingly, but had been conscripted as carriers, and the total periods for which they had worked were short, averaging under six months per man. On the other hand, all the Christian men over middle age had worked willingly, and the total period for which each had worked averaged over twelve years. Of the young men, all who had worked had done so willingly, but as with the older men, there was a marked difference between the length of time pagans and Christians spent in employment. The profession of Christianity is, amongst the Nyakyusa, correlated with education, and Christian young men, more especially the sons of Christians, tend to secure the skilled or semi-skilled jobs. Those who have skilled work tend to stay longer in a job and return home less frequently because they fear lest they may not find an equally good job again, and because they have often travelled far to find skilled

[1] Based on the estimated number of men in employment, and an analysis of wage rates within and outside the district.

9: Wilson E-5 (1934-1955) 1959
F7017 Ngonde F7017
Nyakyusa

one of the early missionaries the sons of leading men had been sent to Kondowe to be educated and their influence had been important in gaining the support of the Kyungu and chiefs for the mission. 797? 795?

In the second generation of Christians not nearly all those baptized in infancy come to be confirmed or 'blessed'—an elder in Ngonde put it at about half. There is, therefore, a large group of people who have been Church members and have been struck off the Church register because they have married a second wife or committed adultery or become drunkards, and show no sign of repentance, and of those who have grown up as Christians, but have not maintained any connexion with a Church in later life. [688]

So far we have talked of Christian rituals and dogma in terms of the three mission Churches whose converts form the great bulk of Christians: differences between them are negligible. The doctrinal differences between Protestant and Roman Catholic do not bulk large to the Nyakyusa, and since the Roman Catholic Church had not been operating for any long period among them and had a membership of under 1,000, many of whom were Ngoni from Songea or Kisi, who had settled in Tukuyu district, it was not possible to make any adequate comparison of the differences between Protestant and Catholic groups.

Two small Churches, the Pentecostal Holiness and the Watch Tower, had certain peculiarities. The Pentecostal Holiness Church holds highly emotional services at which members are expected to 'speak with tongues'; during prayers the whole congregation begins to jabber, each man usually being unintelligible to his neighbour, though words of other languages can be distinguished. Our informants maintained that the attraction of the Church was that its members seemed to 'have more of the Holy Ghost', as demonstrated by the 'speaking with tongues', though the more cynical of outsiders mentioned also 'the loaves and fishes'—cheaper Bibles, and the fact that the European leader was the largest employer of labour in the district and those who belonged to his Church got on best with him. Many of the members had formerly been Moravians. Its rules were strict: members were not permitted to smoke or drink, or use any Nyakyusa medicines. [781] [778] [766] [715]

The Watch Tower members emphasized that their Church, through its leader, Judge Rutherford, interpreted prophecy in a way in which no other Church could do. They practised baptism [852]